



The Holy Eucharist

The Eleventh Sunday after Pentecost

August 25, 2019 • 10:00 AM

WASHINGTON NATIONAL CATHEDRAL

The people's responses are in bold.

THE ENTRANCE RITE

CARILLON PRELUDE

Prelude on "Duke Street"

Anna Laura Page (b. 1943)

ORGAN VOLUNTARY

Prelude and Fugue in G, BWV 541

Johann Sebastian Bach (1685-1750)

The people remain seated during the introit.

INTROIT

These are they which follow the Lamb

John Goss (1800-1880)

These are they which follow the Lamb, whither so ever he goeth. These were redeemed from among men, being the first fruits unto God and to the Lamb. And in their mouth was found no guile for they are without fault before the throne of God.

(Revelation 14:4-5)

The people stand as able at the introduction to the hymn.

HYMN AT THE PROCESSION • 411

O bless the Lord, my soul!

Sung by all.

St. Thomas (Williams)

THE OPENING ACCLAMATION

Blessed be the one, holy, and living God.

Glory to God for ever and ever.

THE COLLECT FOR PURITY

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. Amen.

BENEDICTUS ES, DOMINE

Sung by all.

John Rutter (b. 1945)

Glo-ry to you, Lord God of our fa - thers; you are wor - thy of praise; glo - ry to

you. Glo-ry to you, for the ra - di - ance of your ho - ly Name; we will

praise you and high - ly ex - alt you for ev - er. Glo-ry to you in the

splen - dor of your tem - ple, on the throne of your ma - jes - ty, glo - ry to you. Glo-ry to

you, seat - ed be - tween the Cher - u - bim; we will praise you and high - ly ex - alt you for -

ev - er. Glo-ry to you, be - hold - ing the depths;

in the high vault of hea - ven, Glo - ry to you, Fa - ther,

high vault of hea - ven, glo - ry to you. Glo - ry to you, Fa - ther, Son, and

Son, and Ho - ly Spi - rit, we will high - ly ex - alt you, Glo - ry to you!

Ho - ly Spi - rit; we will praise you and high - ly ex - alt you for ev - er.

THE WORD OF GOD

THE COLLECT FOR THE ELEVENTH SUNDAY AFTER PENTECOST

The Lord be with you.

And also with you.

Let us pray.

Grant, O merciful God, that your Church, being gathered together in unity by your Holy Spirit, may show forth your power among all peoples, to the glory of your Name; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever. **Amen.**

The people are seated.

THE FIRST READING

Jeremiah 1:4-10

Now the word of the Lord came to me saying, “Before I formed you in the womb I knew you, and before you were born I consecrated you; I appointed you a prophet to the nations.” Then I said, “Ah, Lord God! Truly I do not know how to speak, for I am only a boy.” But the Lord said to me, “Do not say, ‘I am only a boy’; for you shall go to all to whom I send you, and you shall speak whatever I command you, Do not be afraid of them, for I am with you to deliver you, says the Lord.” Then the Lord put out his hand and touched my mouth; and the Lord said to me, “Now I have put my words in your mouth. See, today I appoint you over nations and over kingdoms, to pluck up and to pull down, to destroy and to overthrow, to build and to plant.”

The Word of the Lord.

Thanks be to God.

PSALM 71:1-6

chant: George Elvey (1816-1893)

The choir introduces the antiphon, then all repeat.



The choir sings the psalm.

In you, O Lord, have I taken refuge;
let me never be ashamed.

In your righteousness, deliver me and set me free;
incline your ear to me and save me.

Be my strong rock, a castle to keep me safe;
you are my crag and my stronghold.

Deliver me, my God, from the hand of the wicked,
from the clutches of the evildoer and the oppressor.

For you are my hope, O Lord God,
my confidence since I was young.

I have been sustained by you ever since I was born;
from my mother's womb you have been my strength;
my praise shall be always of you.

All repeat the antiphon.

THE SECOND READING

Hebrews 12:18-29

You have not come to something that can be touched, a blazing fire, and darkness, and gloom, and a tempest, and the sound of a trumpet, and a voice whose words made the hearers beg that not another word be spoken to them. (For they could not endure the order that was given, “If even an animal touches the mountain, it shall be stoned to death.”) Indeed, so terrifying was the sight that Moses said, “I tremble with fear.”) But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly

of the firstborn who are enrolled in heaven, and to God the judge of all, and to the spirits of the righteous made perfect, and to Jesus, the mediator of a new covenant, and to the sprinkled blood that speaks a better word than the blood of Abel. See that you do not refuse the one who is speaking; for if they did not escape when they refused the one who warned them on earth, how much less will we escape if we reject the one who warns from heaven! At that time his voice shook the earth; but now he has promised, “Yet once more I will shake not only the earth but also the heaven.” This phrase, “Yet once more,” indicates the removal of what is shaken—that is, created things—so that what cannot be shaken may remain. Therefore, since we are receiving a kingdom that cannot be shaken, let us give thanks, by which we offer to God an acceptable worship with reverence and awe; for indeed our God is a consuming fire.

The Word of the Lord.
Thanks be to God.

The people stand as able at the introduction to the hymn.

HYMN AT THE SEQUENCE

O Christ, the healer, we have come

Sung by all.

Bourbon



1. O Christ, the heal - er, we have come to pray for health, to plead for friends.
2. From ev - ery ail - ment flesh en - dures our bod - ies clam - or to be freed;
3. How strong, O Lord, are our de - sires, how weak our know - ledge of our - selves!
4. In con - flicts that de - stroy our health we rec - og - nize the world's dis - ease;
5. Grant that we all, made one in faith, in your com - mu - ni - ty may find



1. How can we fail to be re - stored, when reached by love that nev - er ends?
2. yet in our hearts we would con - fess that whole - ness is our deep - est need.
3. Re - lease in us those heal - ing truths un - con - scious pride re - sists or shelves.
4. our com - mon life de - clares our ills: is there no cure, O Christ, for these?
5. the whole - ness that, en - rich - ing us, shall reach the whole of hu - man kind.

THE HOLY GOSPEL

Luke 13:10-17

The Holy Gospel of our Lord Jesus Christ according to Luke.
Glorify to you, Lord Christ.

Now Jesus was teaching in one of the synagogues on the sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, “Woman, you are set free from your ailment.” When he laid his hands on her, immediately she stood up straight and began praising God. But the leader of the synagogue, indignant because Jesus had cured on the sabbath, kept saying to the crowd, “There are six days on which work ought to be done; come on those days and be cured, and not on the sabbath day.” But the Lord answered him and said, “You hypocrites! Does not each of you on the sabbath untie his ox or his donkey from the manger, and lead it away to give it water? And ought not this woman, a daughter of Abraham whom Satan bound for eighteen long years, be set free from this bondage on the sabbath day?” When he said this, all his opponents were put to shame; and the entire crowd was rejoicing at all the wonderful things that he was doing.

The Gospel of the Lord.
Praise to you, Lord Christ.

The people are seated at the invitation of the preacher.

THE SERMON

The Reverend Melissa Hollerith

The people stand as able.

THE NICENE CREED

We believe in one God, the Father, the Almighty, maker of heaven and earth, of all that is, seen and unseen.

We believe in one Lord, Jesus Christ, the only Son of God, eternally begotten of the Father, God from God, Light from Light, true God from true God, begotten, not made, of one Being with the Father. Through him all things were made. For us and for our salvation, he came down from heaven: by the power of the Holy Spirit he became incarnate from the Virgin Mary, and was made man. For our sake he was crucified under Pontius Pilate; he suffered death and was buried. On the third day he rose again in accordance with the Scriptures; he ascended into heaven and is seated at the right hand of the Father. He will come again in glory to judge the living and the dead, and his kingdom will have no end.

We believe in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father and the Son. With the Father and the Son he is worshiped and glorified. He has spoken through the Prophets. We believe in one holy catholic and apostolic Church. We acknowledge one baptism for the forgiveness of sins. We look for the resurrection of the dead, and the life of the world to come. Amen.

THE PRAYERS OF THE PEOPLE

After each intercession,

Lord, in your mercy
Hear our prayer.

The presider prays the concluding collect, and the people respond, Amen.

THE CONFESSION & ABSOLUTION

God of all mercy, we confess that we have sinned against you, opposing your will in our lives. We have denied your goodness in each other, in ourselves, and in the world you have created. We repent of the evil that enslaves us, the evil we have done, and the evil done on our behalf. Forgive, restore, and strengthen us through our Savior Jesus Christ, that we may abide in your love and serve only your will. Amen.

The presider offers absolution and the people respond, Amen.

THE PEACE

The peace of the Lord be always with you.
And also with you.

The people greet one another with a sign of God's peace and are then seated.

THE HOLY COMMUNION

THE OFFERTORY

An offering is received to support the Cathedral's ministry of sharing God's love with the world.

The altar is prepared for Holy Communion.

ANTHEM AT THE OFFERTORY

Come down, O Love divine

Stephen Caracciolo (b. 1963)

Come down, O Love divine, seek thou this soul of mine, and visit it with thine own ardour glowing; O Comforter draw near, within my heart appear, and kindle it, thy holy flame bestowing. O let it freely burn, till earthly passions turn to dust and ashes in its heat consuming; and let thy glorious light shine ever on my sight, and clothe me round, the while my path illuming. Let holy charity mine outward vesture be, and lowliness become mine inner clothing: True lowliness of heart, which takes the humbler part, and o'er its own shortcomings weeps with loathing. And so the yearning strong, with which the soul will long, Shall far outpass the power of human telling; for none can guess its grace, till he become the place wherein the Holy Spirit makes his dwelling. Amen.

(Bianco da Siena, 1350-1399)

The people stand as able at the introduction to the hymn.

HYMN AT THE PRESENTATION • 309

O Food to pilgrims given

Sung by all.

O Welt, ich muss dich lassen

THE GREAT THANKSGIVING

The Lord be with you.

And also with you.

Lift up your hearts.

We lift them to the Lord.

Let us give thanks to the Lord our God.

It is right to give him thanks and praise.

God of all power, Ruler of the Universe, you are worthy of glory and praise.

Glory to you for ever and ever.

At your command all things came to be: the vast expanse of interstellar space, galaxies, suns, the planets in their courses, and this fragile earth, our island home.

By your will they were created and have their being.

From the primal elements you brought forth the human race, and blessed us with memory, reason, and skill. You made us the rulers of creation. But we turned against you, and betrayed your trust; and we turned against one another.

Have mercy, Lord, for we are sinners in your sight.

Again and again, you called us to return. Through prophets and sages you revealed your righteous Law. And in the fullness of time you sent your only Son, born of a woman, to fulfill your Law, to open for us the way of freedom and peace.

By his blood, he reconciled us.

By his wounds, we are healed.

And therefore we praise you, joining with the heavenly chorus, with prophets, apostles, and martyrs, and with all those in every generation who have looked to you in hope, to proclaim with them your glory, in their unending hymn:

SANCTUS & BENEDICTUS

Sung by all.

Richard Proulx (1937-2010)

Ho-ly, ho-ly, ho - ly Lord, God of pow-er and might, heaven and earth are full of your
 glo-ry. Ho - san - na in the high-est. Ho - san-na in the high-est. Blessed is he who comes in the
 name of the Lord. Ho - san - na in the high-est. Ho - san-na in the high est.

And so, Father, we who have been redeemed by him, and made a new people by water and the Spirit, now bring before you these gifts. Sanctify them by your Holy Spirit to be the Body and Blood of Jesus Christ our Lord.

On the night he was betrayed he took bread, said the blessing, broke the bread, and gave it to his friends, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper, he took the cup of wine, gave thanks, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Remembering now his work of redemption, and offering to you this sacrifice of thanksgiving,
We celebrate his death and resurrection,
 as we await the day of his coming.

Lord God of our Fathers; God of Abraham, Isaac, and Jacob; God and Father of our Lord Jesus Christ: Open our eyes to see your hand at work in the world about us. Deliver us from the presumption of coming to this Table for solace only, and not for strength; for pardon only, and not for renewal. Let the grace of this Holy Communion make us one body, one spirit in Christ, that we may worthily serve the world in his name.

Risen Lord, be known to us in the breaking of the Bread.

Accept these prayers and praises, Father, through Jesus Christ our great High Priest, to whom, with you and the Holy Spirit, your Church gives honor, glory, and worship, from generation to generation. **AMEN.**

THE LORD'S PRAYER

Notre Père..., Padre nuestro..., Vater unser...,

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE BREAKING OF THE BREAD & THE FRACTION ANTHEM

The presider breaks the bread in silence.

This is the body of Christ

Sung by all.

John Bell (b. 1949)

This is the Bo-dy of Christ, bro-ken that we may be whole; this cup, as pro-mised by
 God, true to his word, cra-dles our Lord: food for the good of the soul.

THE INVITATION TO HOLY COMMUNION

The people are seated.

All who seek God and a deeper life in Christ are welcome to receive Holy Communion. Please receive the bread in open and outstretched hands and sip the wine from the chalice, guiding it gently to your lips; or you may dip the wafer into the wine. Gluten-free wafers are available; please make your need known to the minister. Respond to receiving Communion by saying "Amen." If you prefer to receive a blessing instead, please indicate your choice by crossing your hands across your chest. Those who wish to have Holy Communion brought to them at their seat should notify an usher. During the administration of Holy Communion, the laying on of hands and prayers for healing are offered in St. John's Chapel. Please enter the chapel by the ramp or stairs to the right of the pulpit.

ANTHEM DURING THE COMMUNION

Panis angelicus

César Franck (1822-1890)

Sung in Latin. The bread of angels becomes the bread of men, the heavenly bread gives an end to earthly forms. O marvelous and wondrous sacrament: A poor man, a slave, and the humble one all ingest the Lord. O Godhead, Three and One, thee we implore: So visit us, just as now we Thee adore: By thy paths lead us to where we aspire, to the Light wherein thou dwellest. (*St. Thomas Aquinas, 1225-1274*)

The people stand as able.

SENDING FORTH EUCHARISTIC VISITORS (*when scheduled*)

In the name of God and this Cathedral Church, we send you forth bearing these holy gifts, that those to whom you go may share with us in the communion of Christ's Body and Blood.

We who are many are one body, because we all share one bread, one cup.

POSTCOMMUNION PRAYER

God of abundance, you have fed us with the bread of life and cup of salvation; you have united us with Christ and one another; and you have made us one with all your people in heaven and on earth. Now send us forth in the power of your Spirit, that we may proclaim your redeeming love to the world and continue for ever in the risen life of Christ our Savior. Amen.

THE BLESSING

The presider blesses the people, and the people respond, Amen.

HYMN AT THE CLOSING • 544

Jesus shall reign where'er the sun

Sung by all.

Duke Street

THE DISMISSAL

Go in peace to love and serve the Lord.

Thanks be to God.

ORGAN VOLUNTARY

Prelude and Fugue in B major, Op. 7 No. 1

Marcel Dupré (1886-1971)

WORSHIP LEADERS The Very Reverend Randolph Marshall Hollerith, The Reverend Canon Kelly Brown Douglas, The Reverend Canon Preston B. Hannibal, The Reverend Melissa Hollerith, The Reverend Steve Seely, The Cathedral Singers.

FLOWERS The flowers throughout the Cathedral are given to the glory of God. The High Altar: in thanksgiving for Robert C. Maddox, Esq., and William J. Prather, EdD; St. Mary's Chapel Altar: in thanksgiving for Marian and Fred Begun; Children's Chapel Altar: in memory of Katharine MacConnell Grosscup; War Memorial Chapel Altar: in memory of Leone Channon; Bethlehem Chapel Altar: in memory of Helen Marie Greigg.

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